



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Let-say [you^x]: (had been) revealed¹ to me verily it^{x2} *istama'a*³ (affirmably listened) *nafaron* (three to less than ten) of the Jinn, so said they^z: verily we heard a Qur'an^x *Ajaban*⁴ (primely-marveling).

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ أَسْتَمَعَ نَفَرٌ مِّنْ
الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قِرْءَانًا
عَجِبًا ﴿١﴾

2. *Yahdey* ([It^x] divinely-guides) to the *rush'de*⁵ (mature-discernment/ rational guidance to the right) so we believed by it^x and never [we] partner (other deities) by our Lord an *ahadam*⁶ (a lone/ any-one).

يَهْدِي إِلَى الرُّشْدِ فَقَامَنَا بِهِ
وَلَنْ نُشَرِّكَ بِرِبِّنَا أَحَدًا ﴿٢﴾

3. And verily He, (is) *ta'aala* (ever elevated[He]) our Lord's *Jaddo* (Majesty/ emanation) neither *ittakhaththa*⁷ (took and made [He]) a she-consort and nor a child.

وَأَنَّهُ تَعْلَى جَدُّ رَبِّنَا مَا أَخْذَ
صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾

4. And verily it^x [was] saying our mooncalf on Allah *shattatta* (excessiveness).

وَأَنَّهُ كَانَ يَقُولُ سَفِيهِنَا عَلَى
اللَّهِ شَطَطًا ﴿٤﴾

5. And (that) surely we presumed that never say the mankind and the Jinn on Allah *katheban*⁸ (utter-lie).

وَأَنَا ظَنَنَّا أَنْ لَنْ تَقُولَ الْإِنْسُ
وَالْجَنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾

6. And verily it^x [was] men of the mankind refuting by men of the Jinn, so they^z augmented them an overburden.

وَأَنَّهُرُكَانَ رَجَالٌ مِّنَ الْإِنْسُ يَعُوذُونَ
بِرَجَالٍ مِّنَ الْجِنِّ فَرَادُوهُمْ رَهْقًا ﴿٦﴾

7. And verily they^z presumed just-as you^c presumed that never missions⁹ Allah *anahadan*¹⁰ (a lone/ any-one).

وَأَنَّهُمْ ظَنَنُوا كَمَا ظَنَنْتُمْ أَنْ لَنْ
يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

8. And surely we touched the Heaven^w so we found it^w (had been) filled (by/ with) hard watchers and flames.

وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا
مُلْغَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾

9. And surely we were sitting of it^w sittings for a hearing; so whoever *yasta'me'a*¹¹ ([he] seeks/ affirms-listening) now [he] finds for him a flamer-ambush.

وَأَنَا كَيْنَا نَقْعُدُ مِنْهَا مَقْعِدًا
لِلْسَّمْعِ فَمَنْ يَسْتَمِعَ أَلَّا يَجِدَ
لَهُ شَهَابًا رَصَدًا ﴿٩﴾

10. And surely we not *nedrey* (profoundly know): is evil (to

وَأَنَا لَا نَدْرِي أَشَرُّ أَرِيدَ بِمَنْ فِي

¹ The word “أُوحِي” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See *اللسان*.

² The pronoun “هُ” in “إِنَّهُ” = is = “the case or conditional pronoun” = “the fact of the case” = “that.”

³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁴ The word “عَجَبٌ” could be: (1) the infinitive noun for intensity, so primely is prefixed; or (2) subjective noun meaning causing wonderment, possessor of wonderment. See *الدر المصنون*.

⁵ See the Lexicon attached to this Translation for the word “الرُّشْدُ” and its meaning.

⁶ See the Lexicon attached to this Translation regarding “أَحَدٌ”.

⁷ The word “إِتَّخَذَ” from “إِتَّخَذَ” which is “أَفْعَالٌ” for “الإِتَّخَذَ” as stated in *لسان العرب*; so, is always taking and making something of what was taken. Thus, it is not just the mere taking.

⁸ The word “كَذِبَ” is an infinitive noun to intensify the action of the verb, hence utter is used for such intensification.

See *أَعْرَابُ الْقُرْآنِ لِمُحَمَّدِ صَافِي*.

⁹ The word “بَعْثٌ” carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted.

¹⁰ See the Lexicon attached to this Translation regarding “أَحَدٌ”.

¹¹ See the Lexicon attached to this Translation for the effects of the letter س when added to a word, as “يَسْتَمِعُ”

23. Except an announcement from Allah and His messages ^w and whoever [he] disobeys Allah and His messenger then verily for him (is) Hell's ^w fire ^w immortals they ^z (are) in it ^w ever.	إِلَّا بَلَّغَ مَنْ أَنْهَ وَرَسُولَتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارٌ جَهَنَّمَ خَلَدِينَ فِيهَا أَبَدًا
24. Until if they ^z saw what (had been) promised they ^z shall know they ^z who ^{a21} (is) weaker succorer and lesser a number.	حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعُفُ نَاصِرًا وَأَقْلُ عَدَدًا
25. Let-say [you ^s]: en (not) adrey ([I] profoundly know) is (it) near what you ^z (are being) promised or [He] makes for it ^x my Lord an <i>amadan</i> ²² (term-limit end).	قُلْ إِنْ أَدْرِي أَقْرِبُ مَا تُوعَدُونَ أَمْ تَحْجَمُ لَهُ رَيْقٌ أَمَدًا
26. The invisible Knower, so not <i>yudh'hero</i> ([He] discloses and empowers/ manifests) over His invisible an <i>ahadan</i> ²³ (lone/ any-one).	عَلِيمُ الْغَيْبِ فَلَا يُظَهِّرُ عَلَىٰ غَيْبِهِ أَحَدًا
27. Except whom ^p [He] delighted of a messenger; then verily He, [He] threads from between his hands ^w and from his rear ambusher/ambushers. ²⁴	إِلَّا مَنْ أَرْتَضَنِي مِنْ رَسُولِ فِإِنَّهُ يَسْكُنُ مِنْ بَيْنِ يَدِيهِ وَمِنْ خَلْفِهِ رَصَدًا
28. To know that <i>qad</i> (already and affirmatively) (had been) communicated they ^z their Lord's messages ^w and [He] encompassed by what (is) <i>lada</i> ²⁵ (directly and possessively have) them and <i>ahsaa</i> ²⁶ ([He] comprehensively counted/ reckoned) everything numerically.	لَيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسَلَتِ رَبِّهِ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا

²⁰ See the Lexicon attached to this Translation regarding “أَحَدٌ”.

²¹ The word “من” here could be interrogative noun= who,* or could be connective noun= who, see **الدر المصنون، لـ احمد** **الذى** **الخطيب**. I believe it's more likely to be interrogative noun= who,* otherwise it would be read: “الذى رصدا”.

²² The word “أَلَمَد” = “نَهَايَةُ الْأَجْلِ” i.e. the term-limit end. See **السان**.

²³ See the Lexicon attached to this Translation regarding “أَحَدٌ”.

²⁴ The word “مَفْعُولٌ فِيهِ بِهِ” is “رصدا”. Or “رصدا” = one of the plural form, see **السان**. So, that means (1) ambusher guarding and keeping away all unwanted intruders. Or (2) “ambushers in an ambush-situation,” guarding and keeping away all unwanted intruders.

²⁵ The word “لَدُنْ” “عَنِي مَلْ وَ الْمَالْ لَيْسْ بِقَبْضَتِ الْآنِ” from “لَدُنْ” is closer than “عَنْ” as you can say: “عَنْ closer spatially and more specific. So, “directly and possessively have” (they^z) seems to indicate such closeness. See **السان**.

²⁶ The word “أَحْصَى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See **البصائر** +